Universal Religion

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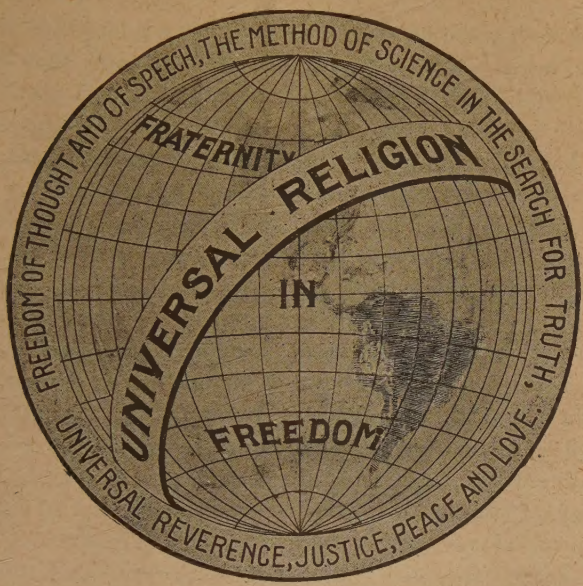

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This monthly is published from October to June in the interests of the new religious fellowship whose boundaries are as broad as humanity and whose principles are as universal as the universe.

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THE INSPIRATIONS OF A FREE RELIGIOUS MOVEMENT.

BY ALBERT KENT BEEM.

Before discussing the inspirations of our Cause, let us get a clear idea of what we mean by a Free religious movement.

First, we have the churches that are trying to remain squarely by the idea that all religious truth has been revealed in a special manner, at particular times, to the exclusion of all other times; through special sources to the exclusion of all other sources. Any consistent Orthodox Protestant church might serve as an example. These churches are naturally trying to convert the world to their supposed finality of truth, holding that all other so-called revelations are "man-made" and spurious. Each species of this class of religionists is laboring to get humanity to wear the shackles of its own peculiar sect-limitations, trying to "round-up" the human herd in its own little creed pasture of safety.

Secondly, we have the would-be liberal churches with a more thoughtful, up-to-date theology and a constituency whose eyes, to a considerable degree, are turned toward the sunrise of things. The Universalist or Unitarian church may serve as an example. These churches are often engaged in a double act of converting the "thoughtful few" to their superiorism and showing that their creedlet is sufficiently elastic to stretch over all possible truth-discoveries, past, present and future. These times of fierce competition have caused even Orthodoxy to try this absurd act of making the arc equal to the circle, the partial equivalent to the universal. This course is as unethical when pursued by the Universalist or Unitarian as by the Methodist or Presbyterian. Take it in my own recent experience. Born and raised in the Universalist denomination, coming out of a family that for generations had been of that faith, to leave its fellowship certainly meant the severing of very many close and tender ties. I did not wish to leave. I thought so large a name ought to mean inclusiveness in this world as well as on the other side of the grave. There was not always the thrift and growth in its local bodies that seemingly ought to be and could be, and for the last half dozen years, it had been my fond dream to give ONE FREE CHILD back into the keeping of my mother church. It never occurred to me but that I had a RIGHT to make a home for the many truth-seeking

people of the community in which our church was located, regardless of their speculative beliefs. It is true, different Universalists had questioned the matter and had ventured adverse criticism, but I thought they were simply the fogies, and altogether wrong, that the best service I could render the cause was to help make it mean the bigger thing, to help make the name stand for universal religion and be a synonym for all truth. Not long preceding my withdrawal, a most excellent worker in our society* made a statement which at the time, struck me as very strange. Said he: "Yes, I believe what Mr. Beem said in his morning discourse is true; but he has no right to say it from a Universalist pulpit." An unusual situation. A truth recognized by one who loved the Universalist church and yet felt that the truth for the time was out of place. But was he not altogether right? Has not the Universalist church its limitations that should be recognized and is not the situation for the man who is struggling to be absolutely free, quite the same in Universalism and Unitarianism as in any other sectarian body?

And in all cases this desperate effort to make the fragment mean the same as the whole grows out of a denominational slavery — there being an institution to build up as such—a creed to defend or ingeniously apologize for—a consideration of a sect and its sectarian interests BEFORE THAT OF TRUTH ITSELF.

A somewhat rational dogma has often been defended at a greater sacrifice of the higher, and with a more bitter and uncharitable spirit than has been that of a humbler and cruder statement of man's faith. Hence the need of emancipation here quite as much as among the ranks of the older orthodoxies.

Then, as a third class, there are those who cannot longer consent to be responsible for, or bound to, any sect, however broad. Those who feel it is nothing less than spiritual criminality to tie a living soul to any fixedly dead past, or present. Those who resent being held from the infinity of things whether by a forged chain or a silken cord. Those whose limitations must be due to their own ignorance of the actual laws governing freedom, not to the dictation of some external authoritative power outside the nature of things. Those, in a word, who constitute the Free Religious Movement.

However enticing and grandly suggestive this title may be let us remember there are attendant dangers. The world today is too familiar with the paradoxical phrase, the illiberal Liberal church. Let us see to it that there becomes no need of coining the phrase, the bound Free Church.

*At Benton Harbor, Mich.

But it is some of the inspirations of the really free religious movement that I wish to consider.

1. Freedom as a thought in itself comes freighted with a mighty inspiration. While, in a sense, it is but a negative state, a means to an end, an opportunity to do, and is not to be prized so much for its own sake, yet it has to do with the basis and background of all the soul's finest activities. Without it we can never get the natural flowering out of a human life. With it man is at liberty to respond to the impinging touch of all Nature; at liberty to try to match the universe at its highest point and come forth with fearless expression of his divinest awakenings. Think of it. No council, no "Simon pure in the Faith" to enter protest on the side by claiming, yes, BY HAVING A RIGHT TO CLAIM, that these awakenings are out of harmony with some CUT AND DRIED STANDARD to which you have consciously or unconsciously subscribed by joining this or that party or sect with its established and altogether sacred traditions and inevitable limitations. There is certainly inspiration in the thought of a minister and his co-thinkers daring—no, not simply daring—but having a LOGICAL RIGHT to freely voice in proportion to their capacity, to receive and impart the latest and profoundest whisperings of a living, growing world whose final word shall not be spoken forever.

2. Direct contact with the source of all inspiration is the privilege of him who is religiously free. He no longer responds to the echo; he listens and heeds the voice itself. He no longer stands ready to champion a given truth provided its championship will conserve the interests of his sect as such. Verily, he no longer has to look at truth through the aperture of his adopted creed, through the "thus-far-and-no-farther" of his chosen denomination. Nothing now in the way of a supposedly sacred institution stands between the emancipated mind and that which is really sacred, truth itself. Think of the difference between frittering away our energies in trying to convert the world to our little 'anity, 'osophy, or 'ism and that of helping men and women to quicken their faculties, train their powers, systemize their methods and freely consecrate themselves to the learning and living of truth anywhere and always. There is some satisfaction in knowing that religion and the religious life is a democracy, not an aristocracy, if one can be perfectly free to share in its benefits and nobody have the RIGHT to call one down for following one's best light and deepest promptings.

3. There is a permanency in the Cause of the free religionist which should beget ease and poise. "Our

little systems have their day and cease to be;" but before the reality under consideration could cease to be, the very universe would have to come to naught. There is no outside something that must be fought for, defended and bolstered up. Truth is quite able to defend itself and the consistent, free man will gladly sacrifice every preconceived opinion, gladly see "his little systems cease to be" in order to find out what really is and to assist humanity in such adjustments as to get the benefit of that reality. Every specific belief, every speculative notion of the free religionist could be uprooted and yet his Cause remain intact. His religion is that which makes and unmakes religions and produces the bibles and prophets of the world. He sees in the very passing of the forms and systems the cause of rejoicing in that we are the children of a LIVING universe.

4. The fellowship on the new basis is altogether free from mechanical and forced relations. It is natural and has to do with the spontaneity of the spirit. Fellowship based on a vow to believe together certain speculative doctrines must always prove very unsatisfactory. A common purpose is better in that it deals less with the transitory and more with the permanent. But real fellowship comes of free souls having grown and ripened until there is a chance for genuine reciprocity. Each realizes the other has virtue and truth; all can profit by mutual exchange; while nobody need sacrifice conviction or principle. Genuine fellowship comes of soul growth and no one thing conduces so much to that growth as the atmosphere of a wholesome freedom, the privilege to think one's honest thoughts and be one's true, normal self.

5. Then there is a most practical source of inspiration in this unfettered work. Minister and people are free to do the best thing that in them lies. Free to meet the demands of this new day and hour. This is still the transition period. People are quite out of the old world with its religions, they are not, as yet, AT HOME in the new. We have had often much sentiment in the name of religion and little attempt at clear thinking. Then, again, we have seen the opposite, where the movements went "to seed in the head" and ministered very properly to the elite few. That movement which in no sense divorces the head and the heart, but has an equal place for the clearest thinking and the deepest feeling of all honest, open minded, truth loving souls, and KNOWS ITSELF IN RELATION TO THE EVOLVING PROCESSES OF THE WORLD, will not only find unlimited inspiration in its own work but will help to fire the outside world with a splendid zeal to do and be.

6. Lastly, the Free Religious Movement can experience its richest inflow of life and inspiration only when it gets above and beyond the question of whether or not it is thinking and feeling in "just the proper way." It must pass the stage of self-consciousness, self-analysis, and lose itself in the loving service of a needy world. Oh, for an increase of the religious movements that do not live PRIMARILY FOR SELF, but are happiest in spending and being spent that they may feed the bread of life to earth's starving souls; the movements that have life and love to share heartily with all, regardless of creed, color or station, whose candle of hope may be flickering out. May we, as Free Religionists, be caught up in the power of our ideal and find our life by losing it in serving this divine end.

HOSPITALITY IN RELIGION.

BY ALFRED W. MARTIN.

In one of his immortal novels, Sir Walter Scott describes a magnificent reception given by a feudal baron to his tenants. The immense estate was thrown open to the entire tenantry, the spacious grounds were placed at their disposal for purposes of amusement and recreation; games of every description were provided; the vast halls with their picture galleries were thrown open for inspection; the sumptuous parlors with their frescoes, paintings, furniture and bric-a-brac, were arranged to receive the peasant visitors; a gala day of festivity it was, crowned with a splendid feast of delicate and delicious viands such as was never before partaken of by these common people in their unpretentious homes. But the following morning the gates were shut, the hall-doors locked, the grounds closed, the tables removed, the games laid away. The tenants resumed their daily routine, ate their simple food, settled down in their accustomed ways. The festal day had passed, the good time was a memory. Did the owner of the estate ever visit his poorer countrymen, ever enter their homes, sit at table, share their joys and sorrows, interest himself in the vicissitudes of their lot? No, he welcomed the farming folk and entertained them on his own estate, but with that his hospitality ended.

The story has its application in the domain of religion.

Again and again have we observed on the part of both Protestant and Roman Catholic Christians the selfsame sort of hospitality. They are glad to throw open the immense religious estate of which they are the guardians, they are pleased to have outsiders come in and admire the spacious grounds of faith, the grand galleries of doctrine, the vast halls of inspiration, hung with biblical portraits, the ritualistic splendor and pomp; they delight in bidding

their guests partake of the spiritual spread, promising to please every palate because of the abundance and variety of the supplies; they welcome the followers of "pagan" prophets, the disciples of "heathen" philosophers, the believers in "natural" religion the devotees of foreign faiths, the adherents of secularism, the advocates of ethical culture. To all these they say: here is Christianity, the absolute, the universal religion; come and let your soul delight itself therein, for from its spiritual storehouse every need of the human soul can be satisfied. Such is Christian hospitality as we have known it; willing to be visited, but unwilling to visit; glad to have others come and admire the wealth of Christianity, but declining to inspect the treasures of other faiths; eager to see others enraptured by the beauties of the Testaments, but refusing to glance at the priceless pearls strung upon the golden thread of a sacred literature as venerable and inspired as the Christian; inviting the representatives of other religions to make a friendly call, assuring them of a cordial reception, but when the courtesy has been accepted, never returning the call, never reciprocating with as much as a desire to manifest a corresponding concern and friendliness. The explanation of this deplorable lack in Christian hospitality is not far to seek. It is caused by the belief that Christianity is a religion not to be classified with other religions because they are natural, false, uninspired, while Christianity is a revealed, true and inspired religion, representing God's reaching out to man while all other religions express only man's effort after God. How mistaken and unwarranted this distinction is every candid student of the science of comparative religion knows. God never left himself without a witness in any age or land, but in all ages and in all times, entering into holy souls, He has made them sons of God and prophets. The claim that the Christian Bible is a supernatural revelation, even if it were valid, would not differentiate Christianity from the other great religions as "revealed" religion, because the very same claim is made by them for their own respective Bibles. The conception of inspired scriptures is universally shared by all peoples who have a Bible of their own. Go over to India and you will find the worshipper of Brahma, reverencing his Bible, the "Vedas," with intense awe, as the veritable word of God which existed from all eternity and is the foundation of all truth. Pass on to Persia and you find the Parsee Bible, the "Avesta" arranged in the form of conversations between Ahura Mazda, the deity and Zarathustra his prophet, giving him commandments, beatitudes, parables, which he is to write

down for the benefit of the people. Cross over to Arabia and read the Mohammedan creed. Among its most important articles is this one: "The Koran is coeval with God uncreated, eternal, written in rays of light on tablets by the throne of Allah."

These facts demonstrate that the claim made for the Christian Bible to the effect that it alone is revealed and inspired, cannot be substantiated. Nay, more, not one of the texts quoted to support this claim, applies to the whole Bible. Every one of them were written before the Bible was completed and most of them before a word of the New Testament had been committed to writing. Assuming, however, that the claim is made by each of the Bible books for itself and for the collection in its entirety, even then we could not accept the claim, simply because of what we know of the actual way in which the Bible books came into existence, the manner of their congregating, the vicissitudes to which their contents were subjected in the processes of editing and publishing. Nay, more, we find on making a comparative study of the sacred scriptures of the Christian and the other great religions that the New Testatment does not contain, as has been so often claimed, all that is found in the other Bibles. Precepts concerning intellectual honesty and the nobility of doing right regardless of rewards or punishments, these are examples of religious teaching found in non-Christian scriptures without parallel in the Old or New Testaments. Nowhere in the pages of either Testament is there a sentence to indicate that Christianity differs from all other religions in the mode of its production and growth. In other words, to contrast Christianity and all other religions as "revealed" and "natural" is a contention for which there is neither warrant nor proof. Any argument that might be made to prove the revealed and supernatural character of Christianity could with equal force be applied to each of the other ethnic religions.

Nor, again, can the non-Christian systems of faith be distinguished from Christianity on the ground that they are false religions while it alone is the true religion. "There is not a lofty sentiment or a noble aspiration in the Bible which cannot be paralleled in the religious literature of China or India or Persia or Egypt or Grece or Rome—it would hardly be extravagant to say in all of them simultaneously and together."* As long ago as 1856, Thomas W. Higginson set forth this fact in an article entitled, "The Sympathy of Religions," while a succession of compilations from the sacred scriptures of the ten great religions has furnished abundant evidence of the similarity

*John W. Chadwick.

of ethical teaching and religious aspiration that obtains in the great Bibles of the race. To be sure in each of these sacred books one finds an admixture of much that is fanciful and crude, not to say offensive and grotesque. And this is true of the Old and New Testaments though not perhaps to so great a degree as in the other scriptures. Whole books there are in the former that offend the conscience and good taste of modern civilization. Other books again, there are, that interest only antiquarians and theological specialists. So the New Testament contains much that is no longer acceptable or helpful to the modern mind, rules of social conduct that have ceased to be valid for modern society. maxims and precepts long since out of date. Yet in these and all the rest we find permanent answers to permanent needs of the human soul. Nor is it any disparagement of the Christian Bible to admit that there are passages in these other Bibles that actually surpass it in depth of thought and beauty of accpression. Strong and tender as are the words of Jesus on the sovereignty of ethics, none of the expressions he gave to this thought can equal that of the Hindu seer: "Virtue is what a man owes to himself and though there were no Heaven nor any God to rule the world, virtue would none the less be the binding law of life." Is there any passage in the New Testament which for beauty and charm can match this sentence from the Mohammedan Bible: "Let us be like trees which yield their fruit to those who throw stones at them." The Old Testament contains many an outpouring of penitence and prayer, but certainly none more beautiful than this from the Hindu scriptures: "O self-moved Deep, what I now utter do Thou accept. In Thy friendship I am at home. As everlasting beams dwell in the sun so do all treasurers lie in Thee. Day after day we approach Thee with reverence. Give us understanding as a father his children, take us into Thy protection, be ever present for our good." Are not these sentences from the Egyptian Bible, written long before Moses was born, worthy to take their place by the side of any corresponding passage from either the Old Testament or the New? "Who shall find grace in the eyes of the great God? They who are without sin, whose lips are pure, whose hands are pure, they who honor father and mother and act as a friend to the unfortunate."

Surely then, the distinction drawn between Christianity and the other historical religions on the ground that it is true while they are false, must be set down as altogether inadmissible, for every religious or moral truth, every lofty and ennobling sentiment in the Bible can be matched

by parallel passages from the other Bibles. Each and all of the world's religions represent man's search after God, if haply he may find Him, though He be not far from any one of us." Each religion in its own age and environment sought the truth, the life, the way; each has met with partial success, each has contributed its peculiar quota to that universal religion which conserves the permanent-universal element in all systems of faith and whose Bible will be finally compiled only when inspiring thought and sentiment shall cease to flow from human heads and hearts. Mr. Sam. Walter Foss, one of the modern poets of Universal Religion, gave expression to this truth in his poem, "The Higher Catechism."

"What is the world's true Bible?
'Tis the highest thought of man,
The thought distilled from ages since the dawn of thought began.
And each age adds its word thereto, some psalm or promise sweet,
And the canon is unfinished and forever incomplete.
On the chapters that are written long and lovingly we pore—
But the best is yet unwritten, for we grow from more to more."

The lamented James Freeman Clarke, in his "Ten Great Religions," sought to show that Christianity has all the virtues of all the other religions with none of their defects. But the science of comparative religion has advanced considerably beyond the stage reached in Dr. Clarke's time. Today it is a mark of unwarranted prejudice and ignorance to make any such claim for Christianity. Only by the illegitimate process of forcing into words and phrases meanings they were obviously never meant to bear, can Dr. Clarke's conclusion be reached. And by the exercise of similar ingenuity a Hindu or a Buddhist could succeed in establishing the claim that Hinduism or Buddhism is a "pleroma" an all-inclusive system that excludes only what is erroneous and unethical in other systems of faith while including all their truth and virtue.

Our plea, then, is for true hospitality in religion, the hospitality that is not only liberal and gracious and courteous enough to invite, but also magnanimous and loving enough to visit as well as to be visited, the hospitality that is willing to listen as well as to speak, to admire as well as to be admired. Genuine hospitality involves reciprocity, the recognition of beauty and worth in what others cherish as helpful and sacred, the rendering of justice spontaneously and in full measure to ALL men, be they friends or foes.

'Tis one thing to point to the beauties of the Christian religion, but quite another thing to admit that it shares some of them with other faiths

that antedate it by centuries. 'Tis one thing to assert that Christianity is the universal, absolute religion, but quite a different thing to acknowledge indebtedness to Buddhism, Parsism and the other ethnic religions for their contributions to the great storehouse of inspiration that for all ages will satisfy the deepest needs of man. There may be good grounds for inviting all men to "come to Jesus," but a religion that professes to be hospitable should be willing and desirous to pay due homage to Socrates and Buddha, Zoroaster and Epictetus, Confucius and Mohammed, more especially since it has been found that each of these prophets proclaimed a special gospel of his own, that each was a seeker after God, as devout and sincere as were Moses and Isaiah, Jesus and Paul.

'Tis not enough to wait to be called upon. The ethics of hospitality makes greater demands on the spirit of love than that. It requires the taking of the initiative oneself and deliberately visiting, not waiting to be called upon; going to Buddhism and to Parsism, to Spiritualism and Christian Science, Theosophy and Secularism, calling upon each with the sincere purpose to understand it, to learn its origin and object, its contribution to the exhaustless fund of modern thought; to draw what inspiration and help one may from a friendly, dispassionate, unbiased study of what each presents and holds dear. Such are the requirements of ideal hospitality in religion.

EDITORIAL.

ALBERT KENT BEEM.

Seven months ago, in the city of Benton Harbor, Mich., a Universalist minister left the church to which he had ministered and simultaneously the denomination to which he belonged. He had outgrown the Universalistic position and realizing it was wrong to "wait till he was put out," he manfully and quietly withdrew. For three months he held regular Sunday morning meetings in the local opera house, speaking to audiences that averaged close to four hundred. While debating as to the practical wisdom of organizing a new independent society, or free church, in Benton Harbor, an invitation came to visit the Pacific northwest, where a free religious movement of a very definite character had been successfully organized and of whose existence and progress he had been made aware many months before. He quickly decided to accept this invitation, knowing that were the new field to prove unpromising, he could readily return and attempt organization on an unsectarian basis in the city he had left. After visiting Ta-

coma and Seattle, and addressing large congregations in both cities, he proceeded to Whatcom and Fairhaven, where as yet, no independent religious society, or free church, not even a Unitarian church, had been established. Interviewing a number of prominent citizens whose liberal proclivities were made known to him and greatly impressed by the opportunity afforded in these two cities, (only two miles apart and connected by an electric street railway,) he soon determined to take up his residence in Whatcom and help in the work of organizing the First Free Church of Whatcom, to be dedicated to the cause of free, spiritual and universal religion. In our next number we hope to furnish our readers with further details of this undertaking in which Mr. Beem has the hearty co-operation of the Tacoma and Seattle societies, confident, as they are, that his earnestness and consecrated devotion to the Cause will crown his efforts with success. We advise a careful reading of his excellent statement of "The Inspirations of a Free Religious Movement," published as the first article of this number.

A CASE OF PROGRESSIVE ORTHODOXY.

The United Presbyterians are revising their metrical version of the Psalms. The significance of this forward step is apparent. It means that when the metrical version has been revised, the authorized King James version will be revised. And from this it is but one step to the higher criticism. That reached, what will become of the Westminster Confession?

WHAT PREACHING SHOULD BE.

Rev. Dr. Ward, of the Unitarian church of Iowa City, Ia., sums up in the following admirable antitheses the essential features of modern preaching as it should be.

—"Prospective in place of retrospective.
—Contemporary in place of traditional.
—Constructive in place of destructive.
—Affirmative in place of negative.
—Inclusive in place of exclusive.
—Evolutionary in place of revolutionary.
—Sympathetic in place of vindictive."

HUXLEY'S CHURCH.

"A place in which, week by week, services should be devoted, not to the iteration of abstract propositions in theology, but to the setting before men's minds of an ideal of true, just and pure living; a place in which those who are weary of the burden of daily cares should find a moment's rest in the contemplation of the

higher life which is possible for all, though attained by so few; a place in which the man of strife and business should have time to think how small, after all, are the rewards he covets, compared with peace and charity."

MODERN SENSATIONALISM.

At the request of the secretary of the "International Metaphysical League," we publish the following paragraphs hoping they will receive a careful reading and be productive of practical results. We have dealt with this subject more than once, but it obviously needs frequent rehandling and we are glad to co operate in every such effort. No reputable citizen can expect to maintain the respect he enjoys if he reads or buys, or in any way contributes support to yellow journalism. Let us refuse to buy, to advertise in such papers and they will of necessity be stopped. When they cease to make money they die.

"Careful thinkers, who look beneath the surface for the roots and causes of events, are substantially agreed on the statement that delineated criminality is a gigantic and threatening evil. Its subtile and unappreciated power to demoralize furnishes strong reasons for some attempt to hasten the formation of intelligent public opinion regarding it.

While it is known that an ounce of prevention is worth many pounds of cure, society concerns itself greatly with the punishment of crime, but very little with its prevention. To pluck up here and there a thistle with the expectation of diminishing the crop, while the air which blows across the boundless mellow and fertile soil is thick with their winged seeds, would be no more illogical.

Everything grows by what it feeds upon, and positively, even if by unconscious degrees, takes on its quality. The law of suggestion and the trend of familiarization are no less sure in their working than is any principle in physics or mathematics. If, as is well known, the sanest minds cannot immerse themselves in a preverted environment without taking on a little of its slime and abnormity, what shall be said of the unnumbered weak, immature, youthful and unsymmetrical natures who delve into a foul atmosphere which they inhale, absorb and become saturated with? What myriads of unbalanced minds dwell near the boundary line of some great temptation, crime, or disorder, who need but a little suggestive push to land them in the domain of overt action? What an abnormal gloating over horrors, and a morbid itching for notoriety is kindled! A thousand good deeds receive but little mention, but a crime is held aloft, magnified, spread

out and turned about in the light, until it fills the mental horizon, and gradually becomes familiar, then natural, and finally almost inviting.

Youthful and pure consciousness is stealthily invaded, perverted, and poisoned. The criminal is unwittingly surrounded with a halo of romance, gilded with notoriety, and his likeness printed upon the memory of unnumbered thousands. With impressionable natures a morbid heroism often becomes a consuming passion. A possible and uncertain suture penalty has little or no weight as a deterrent. For the present it is as distant as the antipodes. It is well known that suicides come in epidemics in consequence of sensational examples. These statements include but a few psychological hints which might be enlarged upon indefinitely.

It is both useless and unwise to hold the purveyors of the press responsible for present conditions. Even the lowest recent degradations of "yellow journalism" and the publishers of tragic dime and nickel novels, and penny dreadful issues are amenable to public opinion and demand. Under the stimulus of neighboring competition, theoretical "enterprise," but more than all upon DEMAND, the present system has grown up by imperceptible degrees. Doubtless many of the better class of journalists, who through the influence of prevailing conventions have gone beyond their better judgment, would welcome a change in public sentiment which would lessen the demand for such mental pabulum. Psychological laws are exact and untiring in their operation. This fact needs to come into intelligent and general appreciation, and it is to be hoped that clergymen, teachers, authors, philanthropists and all leaders of thought will inaugurate such an educational campaign."

NOTES FROM THE FIELD.

TACOMA.

The first sociable of the season was held in the parlors of the church on the evening of Friday, Oct. 11th. The attendance was very large and the programme greatly enjoyed by all. During the evening it was announced that the vacation gifts contributed in boxes provided for the purpose, amounted to nearly $325.00 with some fifty boxes still to be heard from.

Mrs. George Browne left last week on a two months absence in New York, where her son Belmore is studying at the School of Art.

Mrs. Franklin Whitney left last Saturday for Los Angeles, Cal. Mr. Whitney's health compelled a change of residence. The good work done by Mrs. Whitney in connection with

the Woman's Union will always be gratefully remembered and her many friends hope to welcome her back in the not far future.

The Young People's Fortnightly Club is arranging for the enrichment of the Sunday morning services by the addition of a chorous choir. The proceeds of Mr. Martin's six stereopticon lecture-talks will be devoted to defraying the expenses. Let all those who can sing and read music at sight volunteer to assist the club in making an unqualified success of this excellent undertaking.

SEATTLE.

The two discourses on "Anarchism" delivered by Mr. Martin, will be repeated (with considerable extension,) on the evenings of Monday Nov. 18th and 28th, in Germania Hall. To these a third lecture will be added on "Social Dreams, from Plato to Tolstoi." The proceeds from the sale of tickets for these lectures will be devoted to the music fund of the Society.

Plans are being matured for the holding of a series of Sunday evening sociables, once in six weeks, immediately after the close of the exercises. All members and friends of the Society will be invited to remain. By this means mutual acquaintance will be fostered and the necessary prerequisite for practical co-operation be supplied.

Mr. Martin announces a new series of discourses upon "Our Movement," in which he will deal with its origin and history, its distinctive features, its intellectual, emotional and practical aspects, its spirit and its future as judged by signs of the times.

WHATCOM AND FAIRHAVEN.

As stated elsewhere in this issue, Mr. A. K. Beem, an ex-Universalist minister, is at work organizing a society on Bellingham Bay similar to those of Seattle and Tacoma. There is every reason to believe that a strong self-supporting Society will soon be established drawing its membership and congregation from both Fairhaven and Whatcom, which are soon to be united and probably under the name Bellingham.

NOT TO DESTROY BUT TO BUILD

or

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